

787 herds were rolling in a confused mass out of the desert
721 towards the settled territory. The raiders, after losing a
number of their own riding camels, *ğejš*, had to retreat. Then
at last did Hazzâ' comprehend the meaning of the dream
sent to him by Allâh.

One of the Rwala chiefs during a raid had a *m'âwdi*
dream. A bowl filled with rice was before him. Kneading a
good-sized mouthful he put it in his mouth but had to spit it
out quickly as it suddenly became intensely hot. He related
his dream, *hazzâh*, to his companions, who said: "Success,
success! We shall get booty, but it will be taken from us
again; *nâhod lena fowd w-jinfekk minna*." And so it really
happened. Attacking the herds of the Âl Zeben, a division
of the Şhûr tribe, they captured four and a half herds, *kaṭî*.
Greatly pleased with their exploit, they rode toward home
with them but met on the road a stronger raiding troop of
the Hwêtât, allies of the Şhûr, by whom they were surrounded,
sardowhom, in a deep gully and defeated, losing not only all
their booty but a good half of their own camels besides.

787 A Bedouin who dreams that he has his head or beard
302 shaved mourns, for this means that he will lose his dearest
son or, at least, his mare and best camel.

513 While asleep the Rwejli is threatened with many dangers
774 from the spirit world, although it is Allâh only who makes
sound sleep possible; for a man will not fall asleep until his
heart is willing, which means when he has banished thoughts
of his various cares; *mâ tnâm kowd kalbak nâjem*. When a
Rwejli falls asleep, his soul, *nesem* or *rûh*, leaves his body
through the nostrils, visits his relatives and the old camping
grounds, goes out on raids, plays all sorts of incredible pranks,
ağâjeb, eats and drinks, and the man will not awaken until
his soul returns through the nostrils once more.

Yet the evil spirit also knows that the sleeper's soul
roams about the world and so may make use of this oppor-
tunity to settle in the sleeping body. The Bedouin then wakes
up as one possessed, *mağnûn*.

628 A sleeping person, having no soul, according to the Rwala
belief, is as good as dead and must therefore not be killed by
an avenger; for spilt blood cannot be washed away by killing
a sleeper, any more than it would be if one were to cut off
the head of a dead murderer.

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which they kill with the words: "O Allâh, this is the supper of our deceased." Or they take a small piece of bread and a bit of butter, throw and drop them into the fire, and say: "O Allâh, this belongs to our dead." 765

He who passes by the burial place of a person dear to him can do him much good if, taking a pebble from his grave, he says: "I take this in order to lighten the soul of So-and-So. May Allâh have mercy on him. *An-âhed hâda muhaffefen 'an rûh flân allâh jarhameh.*"

That which keeps life in both man and beast is called *nefes, nesem, or rûh*. The *nefes* (or *nesem*) of both the man and the animal is alike, *wâhed*. Whether the *nesem* of an animal ever dies is known to Allâh alone, yet, in all probability, not even an animal will die completely but will go with the man either to paradise or to hell, because animals live merely for man. The *nefes, nesem, or rûh* are put into the man as well as into the animal by Allâh. As long as the child lies in its mother's womb, it has no *nefes*, but the moment its head comes out at birth, Allâh opens its nostrils, *jeftah allâh hšûmeh* or *manâhereh*, and puts the *nefes* into its body, *jedhel an-nesem beh*. This *nesem* had never before been in any other living being, for Allâh creates an entirely new *nesem* in every case. 774 761

Mindil al-Kaṭ'i told me that every living man has a soul, *nesem*. If there were no soul, he would not live. The soul cannot be seen but can be heard, being identical with the breath, *ar-rûh hîw an-nesem*. The soul of the first man was breathed by Allâh into the nostrils, hence the human soul originates from Allâh's breath. This original soul exists in human beings to this day, because Allâh not only did not take it away from them but is still augmenting it. When a child is born, it receives the *nesem* from its mother, to whom Allâh adds from his own breath every time she conceives. The *nesem* dwells in the man's inside, *beṣabdeh wa-bṣadreh*. On the man's death the soul leaves his body through the nostrils, returns to Allâh, and waits till another mother conceives a man, *ins*, when Allâh will add the waiting soul to that of the mother. 774 775

As long as there is a *nesem* in the man, he lives, *illî nesemeh beh hajj*, but when it leaves his body, he dies. The *nesem* departs through his nostrils, *jeṭṭa' min al-manḥar*. After his death the deceased is suspended in the air above his grave, head upwards. His *nesem* floats over his head. 775